

THE  
**MASONIC MISCELLANY.**

AND

**LADIES' LITERARY MAGAZINE.**

VOL. I.

FOR DECEMBER, 1821.

No. 6

**ANCIENT YORK MASONRY.**

IN our number for October last, we gave some account of the origin of the title "*Ancient York Mason*," and traced from authentic documents, the history of the craft in England, both ancient and modern, from the time of the first grand convocation at York, down to the declaration of American Independence. We will now devote a few pages to a brief notice of the introduction of masonry into the United States, and before we subjoin any remarks of our own on the subject, we will copy the following statement from the first chapter of the *Book of Constitutions*, compiled under the direction of the Grand Lodge of Kentucky, which was originally taken from that valuable compend, the "*Freemason's Monitor*."

"Freemasons' lodges in America are of recent date. Upon application of a number of brethren residing in Boston, a warrant was granted by the right honorable and most worshipful Anthony, Lord Viscount Montague, grand master of masons in England, dated the 30th of April, 1733, appointing the right worshipful Henry Price grand master in North America, with full power and authority to appoint his deputy, and other masonic officers necessary for forming a grand lodge; and also to constitute lodges of free and accepted masons, as often as occasion should require.

"In consequence of this commission, the grand master opened a grand lodge in Boston, on the 30th of July, 1733, in due form, and appointed the right worshipful Andrew Belcher, deputy grand master, the worshipful Thomas Kennelly and John Quann, grand wardens.

"The grand lodge, being thus organized, under the designation

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of *St. John's Grand Lodge*, proceeded to grant warrants for constituting regular lodges in various parts of America; and from this grand lodge originated the first lodges in Massachusetts, New-Hampshire, Rhode Island, Connecticut, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, Barbadoes, Antigua, Newfoundland, Louisburgh, Nova-Scotia, Quebec, Surinam, and St. Christopher's."

From this statement it appears that the first lodges established in the United States were *not* composed of Ancient York Masons. The first warrant was obtained from the Grand Master of modern masons in England, and from that source originated lodges in almost every part of the union. It appears however that before the termination of the revolutionary war, an ancient Grand Lodge was established in Boston, of which the same authority gives the following account.

"In 1755, a number of brethren residing in Boston, who were ancient masons, in consequence of a petition to the grand lodge of Scotland, received a deputation, dated November 30th, 1752, from Sholto Charles Douglas, *Lord Aberdour*, then grand master, constituting them a regular lodge, under the title of *St. Andrew's Lodge*, No. 82, to be holden at Boston.

"This establishment was discouraged and opposed by the *St. John's Grand Lodge*, who thought their privileges infringed by the grand lodge of Scotland; they therefore refused to have any intercourse with *St. Andrew's Lodge* for several years.

"The prosperous state of *St. Andrew's Lodge* soon led its members to make great exertions for the establishment of an ancient grand lodge in America; which was soon effected in Boston, by the assistance of travelling lodges, belonging to the British army, who were stationed there.

"December 27, 1769, the festival of the Evangelist was celebrated in due form. When the brethren were assembled, a commission from the right honourable and most worshipful George, Earl of Dalhousie, grand master of masons in Scotland, dated the 30th of May, 1769, appointing Joseph Warren to be grand master of masons in Boston, and within one hundred miles of the same, was read, and he was, according to ancient usage, duly installed into that office. The grand master then appointed and

installed the other grand officers, and the grand lodge was at this time completely organized.

"Between this period and the year 1771, this grand lodge granted warrants of constitution for lodges to be holden in Massachusetts, New-Hampshire, Connecticut, Vermont, and New York.

"In the year 1773, a commission was received from the right honorable and most worshipful Patrick, Earl of Dumfries, Grand master of masons in Scotland, dated March 3, 1772, appointing the right worshipful Joseph Warren, Esq. grand master of masons for the *Continent of America*."

“1777, March 8. The brethren, who had been dispersed in consequence of the war, being now generally collected, they assembled to take into consideration the state of masonry. Being deprived of their chief by the melancholy death of their grand master, as before mentioned, after due consideration, they proceeded to the formation of a grand lodge, and elected and installed the most worshipful Joseph Webb, their grand master.

"1783, January 3. A committee was appointed to draught resolutions explanatory of the power and authority of this grand lodge. On the 24th of June following, the committee reported as follows, viz.

“The committee appointed to take into consideration the conduct of those brethren who assume the powers and prerogatives of a grand lodge, on the ancient establishment in this place, and examine the extent of their authority and jurisdiction, together with the powers of any other ancient masonic institution within the same, beg leave to report the result of their examination, founded on the following facts, viz.

"That the commission from the grand lodge of Scotland granted to our late grand master Joseph Warren, Esq. having died with him, and of course his deputy, whose appointment was derived from his nomination, being no longer in existence, they saw themselves without a head, and without a single grand officer; and of consequence it was evident, that not only the grand lodge, but all the particular lodges under its jurisdiction, must cease to assemble, the brethren be dispersed, the penniless go unassisted, the craft languish, and ~~and~~ the order be extinct in this part of the world.



“That in consequence of a summons from the former grand officers, to the masters and wardens of all the regular constituted lodges, a grand communication was held to consult and advise on some means to preserve the intercourse of the brethren.

“That the political head of this country having destroyed all connexion and correspondence between the subjects of these states and the country from which the grand lodge originally derived its commissioned authority, and the principles of the craft inculcating on its professors submission to the commands of the civil authority of the country they reside in; the brethren did assume an elective supremacy, and under it chose a grand master and grand officers, and erected a grand lodge; with independent powers and prerogatives, to be exercised however on principles consistent with and subordinate to the regulations pointed out in the constitutions of ancient masonry.

“That the reputation and utility of the craft, under their jurisdiction, has been most extensively diffused, by the flourishing state of *fourteen* lodges constituted by their authority within a shorter period than that in which *three only* received dispensations under the former grand lodge.

“That in the history of our craft we find, that in England there are two grand lodges independent of each other; in Scotland the same; and in Ireland their grand lodge and grand master are independent either of England or Scotland. It is clear that the authority of some of their grand lodges originated in assumption; or, otherwise, they would acknowledge the head from whence they were derived.

“Your committee are therefore of opinion, that the doings of the present grand lodge were dictated by principles of the clearest necessity, founded in the highest reason, and warranted by precedents of the most approved authority.”

“This report was accepted, and corresponding resolutions entered into, by the grand lodge, and recorded.

“1791, December 5. A committee was appointed, agreeably to a vote of the 2d of March, 1787, “to confer with the officers of St. John’s grand lodge upon the subject of a complete masonic union throughout this commonwealth.””

“On the 5th March, 1792, the committee brought in their re-



port and presented a copy of the laws and constitution for associating and uniting the two grand lodges, as agreed to by St. John's grand lodge, which being read and deliberately considered, was unanimously approved of.

"June 19, 1792. The officers and members of the two grand lodges met in conjunction, agreeably to previous arrangements, and installed the most worshipful John Cutler, grand master; and resolved 'that this grand lodge, organized as aforesaid, shall forever hereafter be known by the name of *The Grand Lodge of the most Most Ancient and Honorable Society of Free and Accepted Masons for the Commonwealth of Massachusetts.*'"

"In addition to the powers vested by charter in the two grand lodges before mentioned, for instituting subordinate lodges, the grand lodge of England appointed *provincial grand masters*, in several of the states, and invested them also with authority to grant warrants for holding lodges.

"The revolution which separated the American States from the government of the mother country, also exonerated the American lodges from their allegiance to foreign grand lodges; because the principles of masonry inculcate obedience to the governments under which we live. The lodges in the several states, therefore, after the termination of the war, resorted to the proper and necessary means of forming and establishing independent grand lodges, for the government of the fraternity in their respective jurisdictions."

St. John's Lodge, originally a grand Lodge of *modern* masons, was thus united with the *ancient* lodges, and continues to the present day, under the jurisdiction of one common Grand Lodge of the state of Massachusetts, which is recognized as genuine by all the Ancient York Masons throughout the United States. A similar union has been effected in several other states, and among the rest, as our readers have been particularly informed, in South Carolina.

The first lodge held in Pennsylvania was organized in 1734 and derived its charter from the grand lodge in Boston. It was of course composed of *modern* masons, as no grand lodge of *ancient* masons existed at that time in Massachusetts. Of this lodge the revered **FRANKLIN** was the first master. Afterwards, however, in the

truth-speaking history, and point the finger of suspicion at a solitary fact recorded against us. Despots, cold phlegmatic tyrants, have dared to arraign us at the bar of accusation; but the world has seen their charges foiled, and their allegations contradicted, by the plain and unvarnished evidence of Truth. These accusers have been converted by the verdict of an honest judgment, into slanderers and detractors; and it is evident that their persecution has been produced by a deadly hatred to all that is good, wise, or benevolent. Charity, my brethren, is the substratum of our social structure; on that solid foundation our edifice is erected; amidst the casualties of human action, we are often thrown from the heights of Prosperity into the gloomy vale of Distress; the bright sunshine of the morn is often changed into a cloudy evening, the gilded palace converted into a dreary hovel; these are the themes of our contemplation; these are the subjects of our research. When Poverty has grappled a Brother by the hand, we fly to release the hold, and furnish new elements for enterprise, emulation, and enjoyment; we take the grand rounds of distress, and on our bosoms fall the tear destined for the cold unfeeling earth. It is not for us to wait until the cries of affliction approach our doors, and, in piteous plaint, implore relief—our duty leads us far from the quiet haunts of peace, affluence, and ease, to hunt out the hapless child or want, to check the rising sigh of grief, arrest the convulsive throb of despair, and conduct the wretched sufferer from the dreary plains of melancholy, to high and gilded views of pleasing perspective.

The ignorant and suspicious sometimes arraign us for our free and generous conviviality; but in this they speak blindly: whatever we do, we are at least innocent. The breath of slander never taints the atmosphere of our Lodge, no one feels the lash of our whip, or the corrosions of our malice. When the business of the day is done; feeling as good men always do, we give a loose to delights which flow from good deeds, and good intentions; happy in the station allotted us by the great architect of Creation, we pour out in songs of mirth and glee, those feelings which arise from a grateful sense of his beneficence. Should we prefer the torbid stream, charged with noxious elements, to the sweet

pellucid fountain which conveys pleasure to the taste and health to the body? Should we disdain the rose and pluck the thistle? shall we pass the fragrant jessamine, with which nature has so beautifully festooned our way, and select the wormwood and the rue to deck the bosom of a fair friend, or a fairer self? No, our Grand Master, has strewed the field of virtue with sweet scented flowers, he has given to industry and taste the rich viands of the earth, and Solomon has bidden us eat, drink, and be merry; we obey the mandate, but while the board resounds with the cheering melody of song, we hold ourselves always ready to be called off from our own enjoyments to relieve a distressed and worthy brother, and the goblet filled to some noble and generous deed, would with still greater pleasure be poured out at the altar of benevolence.

To the fair daughters of the Rib, I now would feign approach inspired with that exalted respect, due to their intrinsic worth. Your exclusion from our mysteries, may seem to contradict our professions; but our's is not the language of adulation. Your own virtues guard you from suspicion, your purity of character will shield you from detraction, but there is one, among many reasons, which must be sufficient to suppress your distrust of our esteem.

It is so ordered that man and wife make one flesh, but in the the union the man claims to hold the higher rank in domestic rule; with this pretention, or through the medium of the softer passions, the cunning and artifice of man might delude the watchful sentinel placed as a guard over your actions, and betray, as they too often have done, the purity and innocence of your sex. It is not woman we distrust, it is man we dread. The station you hold in society. the influence you possess, give you an ample sphere of action,—the milder virtues always attend your train. As wives you constitute the only genuine link between man and happiness. Your bosom is the soft pillow on which we rest all our cares, you cheer us in despondency. allay our turbulent passions, and lead us from the temptations of evil, by the soft, seductive, but imperious voice of love. As mothers you plant the first and best seeds of morality in the rising generation; as woman, you are ever ready to fly to the house of distress.



year 1764 authority was obtained directly from the Grand Lodge of England for forming and holding a Grand Lodge for the province of Pennsylvania. and in September 1786, at a Grand Communication held in Philadelphia, it was unanimously resolved, "that it is improper that the Grand Lodge of Pennsylvania should remain any longer under the authority of the Grand Lodge of England." An independent grand lodge was accordingly organized, which has ever since maintained jurisdiction over the Craft in that state.

### AN ADDRESS

*Delivered to Warren Lodge, Natchez, on the festival of St. John the Evangelist, December 27, 1820; by COWLEY MEAD*

*Brethren and Friends,*

There is no order of society exhibited in the long catalogue of human generations, more a subject of admiration, suspicion or speculation, than the one I have the honor this day to represent. Before the unenlightened world, it stands like the Pyramids of Egypt, wonderful and unintelligible.

But the resemblance is soon lost in the contemplation of purpose or utility; the one a dead mass of inert matter, erected as we presume, to perpetuate the power, the vanity and pride of some despotic lord, some mighty potentate, more disposed to display the pomp of majesty, than to promote, enlarge or ameliorate the sphere of human happiness; while the other more aged, has ever been active in the display of human excellence. When we look to the nativity of our order, we are taken back to the beginning of time; with the great grand-sire of man, the rudiments of Masonry began. In the Garden of Eden commenced the evidences of a mechanical mind, and the rude efforts of Geometry, the basis of our institution.—From that hoary period, it has marched down the line of time with a steady and undeviating step. In the days of Solomon, it flourished under the auspices of the wisest and best of men, and became greatly admired, for its utility. After that splendid epoch in our annals, this order, like all other mundane institutions, underwent various vicissitudes, alternately rising and sinking in proportion to the world's

controuled by the dictates of wisdom or barbarism: From Asia it was for a while driven by the sanguinary sword of Mahomet, to the plains of Europe, then rising in intelligence, and watered by streams of Christian purity. Here it took new root, here it became acclimated—associated with the pure doctrines of the Messiah, it laid its foundations, so strong in the world, that all fears have ceased, of its annihilation.

Thus then, as I have shown that no order of men has lived a longer life, it is fair to presume, that an order of such longevity must have been sustained by its own peculiar excellence: Mighty states and empires have risen, grown up to stupendous power, displayed all the energy that the genius of man could give, yet they have fled away, and hardly a trace of their existence is found on the broad face of the earth.

Rome and Greece, two Republics of ancient renown, distinguished alike, for their former magnificence and present impotence, are yet on the pages of faithful history; in the library they may be seen in description, but on the Tiber or the Ægean sea, they are no more to be found.

Roman and Grecian eloquence is yet a subject of emulation, admiration and reverence, but where is the rostrum from whence it was delivered or where the beatific advantage flowing down the stream of time to posterity; they are alike swallowed up in the oblivious flood; but our order, like Noah, floated on the billows of destruction, survived the deluge, and is borne on the pinions of charity, to high rank among the institutions of the earth.

When we wish to defend ourselves against the slanders of depraved accusation, we call Washington, to attest our innocence; when we require further proof, we summon to the bar of trial, the pure and philosophic Franklin: should we want further evidence or defence, our herald may call from the tomb of patriotism, the sword of Warren to avenge our injuries; but, my brethren, these solemn appeals are unnecessary. It is not required to disturb the ashes of the dead—we are always armed with proofs, positive proofs. When were we charged with treason, or rebellion? when were we found wanting in any of the benign purposes of Virtue? Trace back the steps of Time, as demonstrated by

truth-speaking history, and point the finger of suspicion at a solitary fact recorded against us. Despots, cold phlegmatic tyrants, have dared to arraign us at the bar of accusation; but the world has seen their charges foiled, and their allegations contradicted, by the plain and unvarnished evidence of Truth. These accusers have been converted by the verdict of an honest judgment, into slanderers and detractors; and it is evident that their persecution has been produced by a deadly hatred to all that is good, wise, or benevolent. Charity, my brethren, is the substratum of our social structure; on that solid foundation our edifice is erected; amidst the casualties of human action, we are often thrown from the heights of Prosperity into the gloomy vale of Distress; the bright sunshine of the morn is often changed into a cloudy evening, the gilded palace converted into a dreary hovel; these are the themes of our contemplation; these are the subjects of our research. When Poverty has grappled a Brother by the hand, we fly to release the hold, and furnish new elements for enterprise, emulation, and enjoyment; we take the grand rounds of distress, and on our bosoms fall the tear destined for the cold unfeeling earth. It is not for us to wait until the cries of affliction approach our doors, and, in piteous plaint, implore relief—our duty leads us far from the quiet haunts of peace, affluence, and ease, to hunt out the hapless child of want, to check the rising sigh of grief, arrest the convulsive throb of despair, and conduct the wretched sufferer from the dreary plains of melancholy, to high and gilded views of pleasing perspective.

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apply the balsam of health to the afflicted, cheer the disconsolate, and spread wide the blessings of charity.—With these soft but brilliant qualities you are naturally endowed: you require not therefore the rigid obligations of compact to display your worth; for your virtues, like the effulgent rays of the sun, continue from day to day with undiminished lustre.

And now, my brethren, permit me to remind you, that “in youth, as entered apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as fellow crafts, we should apply our knowledge to the discharge of our respective duties to our God, our neighbours, and ourselves; that so, in age, as master masons, we may enjoy the reflections consequent on a well spent life, and die in the hope of a glorious immortality.”

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#### HISTORY OF FREEMASONRY IN NEW-HAMPSHIRE.

In the year 5733, the right honorable and most worshipful Anthony, lord viscount Montague, grand master of masons in England, did, on application from several brethren residing in New England, appoint and constitute the right worshipful Henry Price, provincial grand master, over all the lodges in New England.

The first grand lodge in New England was formed in Boston, July 30th, of that year, when the right worshipful grand master was duly invested and congratulated grand master of St. John's grand lodge.

On the 7th of December, 5736, the right honorable and most worshipful John, earl of London, grand master of England, appointed the right worshipful Robert Tomlinson, provincial grand master over all the lodges in North America.

January, 17th, 5739, the right worshipful Robert Tomlinson visited the lodge at Portsmouth, New Hampshire.

After the most worshipful grand master Robert Tomlinson, the most worshipful Thomas Oxnard, lord Colvill, Hugh M'Daniel, Jeremy Gridley, Henry Price, and Rowe, were duly appointed and invested grand masters in New England, by the most worshipful grand masters of England.

May 30th, 5769, Joseph Warren, Esq. was appointed grand master of masons in Boston, New England, and within one hundred miles of the same, by the right honorable and most worshipful George, earl of Dalhouse, grand master of masons in Scotland. At the festival of St. John the Evangelist, 5769, he was installed according to ancient usage, grand master of Massachusetts grand lodge. In 5772 he was appointed grand master of masons for the continent of America, by the right honorable and most worshipful Patrick, earl of Dumfries, grand master of masons in Scotland.

After the death of grand master Warren, Joseph Webb, John Warren, and Moses M. Hayes, were duly elected and installed grand masters by the Massachusetts grand lodge.

These two grand lodges and their grand masters exercised jurisdiction over the lodges in New Hampshire, until a grand lodge was formed there.

Deputies from the several lodges in New Hampshire, having met at Portsmouth on the 8th day of July. A. L. 5789,

*Voted*, That there be a grand lodge established in the state of New Hampshire, upon principles consistent with, and subordinate to, the general regulations and ancient constitutions of freemasonry.

The deputies having formed a grand lodge, agreeably to the preceding vote, elected by ballot, his excellency John Sullivan Esq. president of the state of New Hampshire, grand master of masons in and throughout the same.

The lodges within the state of New Hampshire, having heretofore worked under the jurisdiction of the St. John's grand lodge, and the Massachusetts grand lodge, now came forward and took out new charters from the grand lodge of New Hampshire, acknowledged their jurisdiction, and gave up their connexions with the grand lodges in the state of Massachusetts.

At the October communication of the grand lodge of New Hampshire, A. L. 5790, the most worshipful John Sullivan, Esq, in a very polite letter to the grand lodge, begged to decline serving any longer as grand master, on account of the very alarming state of his health, at the same time expressing his high sense of the honor conferred upon him.



The grand lodge then unanimously elected Hall Jackson, Esq. M. D. grand master of masons in and throughout the state of New Hampshire.

He was annually re-elected to the office of grand master for seven years, when the Divine Architect saw fit to summon him hence, from his useful labors of love in this, to "that grand lodge that 's far awa."

The grand lodge having been convened by the deputy grand master on the 18th December A. L. 5797, in consequence of the death of the much lamented and very worthy brother, the most worshipful Hall Jackson, grand master of masons in New Hampshire, the ballots were taken for a grand master, and found unanimous for Nathaniel Adams, Esq. who was declared duly elected grand master of masons in and throughout the state of New Hampshire.

The most worshipful Nathaniel Adams, Esq. was annually re-elected for three years when he addressed a note to the grand lodge, declining to serve any longer as grand master.

The grand lodge voted, "That the thanks of the grand lodge be presented to the most worshipful Nathaniel Adams, Esq. past grand master of masons in New Hampshire, for his unremitted attention to the cause of masonry, and hope that he will not withdraw his fraternal hand from their support."

On the 4th Wednesday of April, A. L. 5801, the most worshipful Thomas Thompson Esq. was unanimously elected grand master of masons in and throughout the state of New Hampshire, and was unanimously elected to that office for seven years in succession; when, on account of ill health, he addressed a valedictory note to the grand lodge, declining another election

For his attachment to the cause of masonry, for his great exertions to introduce a regular system of lecturing and working, and to exterminate the petty distinction of ancient and modern masonry, his name will ever be revered in New Hampshire.

Grand Master Thompson early showed a disposition to introduce order and regularity into the subordinate lodges; for this purpose the regulations of the grand lodge underwent a complete revisal in 5803.

December 12, 5804, he summoned the Columbian lodge, he-

fore the grand lodge, to answer for unmasonic conduct; a trial took place, which eventuated in the expulsion of that subordinate lodge.

In 5805 he commissioned a grand deputation to visit all the subordinate lodges in the state, to inquire into their proceedings, and to exemplify the Prestonian lectures in each lodge. At the same time he instituted a grand course of lectures, at which all the lodges were required to be represented; such was the success of this plan that in 5807 every lodge in the state was completely competent to work. It was then ordered that no charter should issue from the grand secretary's office, till a certificate was filed, proving the officers of the new lodge perfectly qualified in the lectures and the mode of work resulting therefrom.

December 5805, the grand lodge received an act of incorporation from the legislature of the state.

It has been the constant aim of the grand lodge of the state of New Hampshire, to establish an uniform mode of working throughout the United States; and for that purpose they have repeatedly urged the necessity as well as the propriety of calling a grand masonic convention at the city of Washington; but they have uniformly objected to a superintending national grand lodge.

As a stepping stone towards the completion of this grand design, in 5805, the grand master of New Hampshire requested the grand lodge of Massachusetts to appoint delegates to meet others from the grand lodge of New Hampshire, to establish an uniformity of working and lecturing in those two states.

The delegates met at Newburyport in December and accomplished the object of their mission.

At the festival of St. John the Baptist, 5807, the corner stone of St. John's church in Portsmouth was laid in ample form, by the grand lodge, a large silver plate with the coins and medals of the age was deposited.

In 5807, the grand lodge established the January quarterly communication, as the general assembly of the grand lodge, and ordered, that all important business should be referred to that communication.

In 5808—9, and 10, general Clement Storer was unanimously elected grand master.

In 5808, the regulations of the grand lodge underwent some alterations, thereby making the grand wardens elective; transferring the election of officers from the April communication to the general assembly of the grand lodge in January, and rendering unnecessary the approbation of the April communication and June festival to all new laws.

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### INDEPENDENT MARK LODGES.

TO THE EDITOR OF THE MASONIC MISCELLANY.

Companion,

Some doubts having been expressed in an Independent Mark Lodge, of which I am a member, upon a subject which I deem of no small consequence, I take the liberty to request your opinion and that of other well informed masons, in the pages of your valuable Miscellany. Some masons of high standing in the lodge to which I have referred, have expressed their decided opinion that from the decision of a Mark Lodge, expelling, suspending, or censuring a brother, there can be no appeal. They found this opinion upon the circumstance that there is no Grand Lodge of that degree and that the Grand Royal Arch Chapters from which the charters of Mark Lodges are obtained, never hold their meetings in the Mark degree, and cannot therefore try a Mark Master Mason. From this opinion I have with great deference dissented, although the high respectability and elevated masonic standing of those by whom it has been expressed, almost compelled me to yield it my assent. I should be glad therefore to hear the opinions of well informed Royal Arch Masons at a distance, and will thank you to notice the subject in the next number of your Miscellany. Yours &c.

A MARK MASTER.

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### REMARKS ON THE PRECEDING.

We cannot regard this question as one of the least doubt or difficulty. The reasons assigned by our correspondent for the opinion expressed by the respectable masons to whom he alludes, do not appear to us very well calculated to convince. A Mark Lodge is unquestionably amenable for all its proceedings to the



Grand Chapter from which it derived its very existence. All its decisions must therefore be liable to appeal, and may, on appeal, be reversed by the Grand Chapter. Such is the uniform practice, so far as our information extends, and such, in our opinion, ought it to be. The Grand Chapter, it is true, does not hold its meetings in the mark degree, but we do not see the propriety of the inference drawn from this circumstance. As well might it be said that the Grand Lodge, holding its meetings in the Master Mason's degree, could not take cognizance of the proceedings of a subordinate lodge in relation to the conduct of an Entered Apprentice. Yet this is an idea, we believe, that never was advanced by any one, and that probably never will be seriously defended. The Grand Chapter certainly has, at all times, the controul of its subordinate Mark Lodges as well as of the Royal Arch Chapters under its jurisdiction. It can at any time arrest the charter which it has given, and in our opinion it hence conclusively follows, that it may revise the decisions of Independent Mark Lodges, created by itself, and reverse such as are deemed erroneous. On this subject we have not the slightest doubt, but we shall be glad to see in detail the arguments of those who differ from us in opinion.

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THE MASONIC LECTURER,  
NO. III.

Every additional step in masonry is calculated, if properly taken, to impress more and more strongly upon the attentive and considerate mind the value of the institution, and the beautiful manner in which its admirable lessons are taught. The fellowcraft's degree is, however, by many lodges treated with much less respect than its intrinsic merit deserves. The second section of the lecture, and a great proportion of the ceremony, are often omitted altogether, and the candidate is suffered to pass with only a slight acquaintance, and perhaps none at all, with the peculiarities and excellencies of this beautiful degree. How often is the zealous novice, whose love of novelty has been gratified, and whose attention has been arrested and delighted by the ceremonies of initiation, disappointed and depressed on pass-

ling through what is erroneously called the fellow-craft's degree! Scarcely a new idea is advanced, scarcely an addition is made to what was before known and understood. The landmarks, it is true, so far as forms and tests are concerned, are not grossly departed from: but the candidate sees nothing, in the mysteries which are presented to his view, illustrative of the useful lessons he had been led, by a perusal of his Book of Constitutions, to expect in this degree. He hears nothing of the peculiar value of Peace, Unity, and Plenty, he is introduced to no familiarity with the orders of Architecture, nor does he perceive any thing to direct his attention to the science of Geometry.

I do not know that such neglect of the most important parts of the second degree, is now general in our lodges. It was, a few years since, much more prevalent than it is now. Many a master of a lodge could not then tell, why the arts and sciences, the senses of human nature, &c. were alluded to and descanted upon in the Book of Constitutions under the head of the Fellow Craft's degree, rather in any other place. Nothing in the ceremony, as it used to be generally practised in Kentucky, and as it is still practised in some lodges, led the mind to contemplate those subjects. Recently, however, a great reformation and improvement have taken place, and it is hoped that the Fellow Craft's degree will soon be restored, universally, as it now is partially, to the high rank it so justly deserves.

How admirably does the accomplished master of a lodge lead the candidate for the second degree into the interior of the Masonic Temple, point out the objects worthy of his attention, and direct him to the contemplation of their meaning and allusion! Passing from operative to speculative masonry, he explains those moral and scientific lessons, which are so beautifully taught in the ceremonies of this degree. Here we are led "to view with reverence and admiration the glorious works of the creation, and are naturally inspired with the most exalted ideas of the perfections of our Divine Creator." Here we are instructed likewise in the principles of architecture, are taught the value and relative importance of the senses with which we are endowed, and are introduced into the extensive and delightful fields of the several arts and sciences. As the Book of Constitutions very justly

remarks, in speaking of this degree, "here practice and theory join, in qualifying the industrious mason to share the pleasure which an advancement in the art must necessarily afford. Listening with attention to the wise opinions of experienced craftsmen, on important subjects, he gradually familiarizes his mind to useful instruction, and is soon enabled to investigate truths of the utmost concern in the general transactions of life." This however is true, only when the degree is ably and thoroughly conferred, and the lessons contained in the lecture unfolded to the candidate. I trust therefore that the masons of the west will feel the importance of a familiarity with every part of the lecture, and will not remain satisfied, as I fear too many have done heretofore, with a knowledge of the first section only. The lodge rooms ought to be properly prepared with the requisite apparatus for introducing the candidate into the interior of the temple, and for exhibiting to his view all those objects, properly belonging to the degree, which are calculated to impress upon his mind the appropriate lessons. A trifling expense would be sufficient for this purpose, and the satisfaction and advantage would be very considerable.

It must however be admitted, that, valuable as the Fellow Craft's degree certainly is, and abounding as it does in useful and interesting instruction, it nevertheless shrinks into comparative insignificance, when placed in competition with that of the Master Mason. Masonry is a progressive science, and it is natural to expect, that the degrees, as we advance, will increase in dignity and importance. While therefore the Fellow Craft feels the value of the wages to which he is entitled, he may with propriety be taught, that when he shall be raised to the more elevated standing of a master workman, his compensation will be proportionally increased. Although he is now advanced somewhat beyond the threshold, he is yet to be admitted within the SANCTUM SANCTORUM of the masonic edifice.

A great fault in the practice and regulations of our lodges, to which I have already, more than once, alluded, is the precipitation with which an aspiring candidate may advance from one degree to another. I would not recommend the requisition of any specified time to elapse between the degrees, but it is cer-



fainly proper that no one should be advanced, before he has made himself familiar with all that he ought to know in the degree he has previously taken. This rule, if strictly adhered to, would produce the most salutary effects. Not that I would expect every mason to be qualified to act as master of a lodge. Many, I am aware, have neither the time nor the pre-requisite attainments, to enable them to become thus proficient. But I would require of every one some acquaintance with all the essential and most important particulars. I would not confine the examination for the master's degree to the first section of the Fellow Craft's lecture, but would instruct the candidate also in the prominent parts of the second section, and would insist on his examination, except in cases of extreme emergency, in open lodge. An adherence to this course would insure a greater degree of skill, and more genuine masonry, than is now to be found in our lodges. It would be better for the individuals, and would greatly promote the interests of the Craft.

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### DEDICATORY ODE,

*Written by a Young Lady and sung at the dedication of the new Masonic Hall in Boston \**

While WISDOM, STRENGTH, and BEAUTY aid,  
 To raise this temple and adorn;  
 Most precious Gold is here display'd  
 With GEMS refulgent as the Morn.

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\* The Hall is at the easterly end of the old State House, being that part of it once occupied by the Senate of Massachusetts. with the addition of about six feet to the length. The wainscoated walls remain as they were at first finished. The windows are richly hung with curtains of red trimmed with black. The canopies over the seats of the master and wardens are of the same materials and colours. The oriental chair is a superb piece of furniture; the frame of mahogany, the seat and back of crimson velvet; and the top of the back is a rising sun, with the usual motto. The finishing and decorations of the Hall generally evince the taste and skill of the architect and the superintending committee. There is a smaller hall on the same floor intended for a lodge room, and two antichambers, between the halls. It is intended to finish the upper story for refreshment and lecture room.

Now let us 'wake a song of joy,  
 Not vain our hopes nor vain our skill,  
 If the blest emblems we employ  
 Lead us to know HEAVEN'S Holy will.

A light precedes the sacred Word:  
 The BREAD confess'd of life the stay  
 Is first before the altar pour'd  
 With WINE, whose power can grief allay

Here too the sacred OIL is shed,  
 With joy that makes the face to shine;  
 We freely give the Word, the Bread,  
 The Unction and the choicest Wine.

And now my worth of low degree,  
 Unite with that exalted high;  
 The varied notes will all agree,  
 Joined in the sweetest Harmony.

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### MASONIC ODE.

Before revolving years began,  
 The whole creation's glorious plan,  
 Almighty wisdom laid;  
 But till th' appointed time should pass,  
 A void, deformed, chaotic mass,  
 The universe was made.

Nor yet had dawn'd the sacred light,  
 But o'er the world, primeval Night,  
 Held undivided sway:  
 "Let there be light," the ALMIGHTY spoke;  
 As the first beam through chaos broke,  
 He bless'd the heavenly ray.

Then starting from confusion's bed  
 Young order heav'd his beauteous head,  
 And the first Day Spring hail'd.  
 'Twas then the rosy hours were born,

That, blushing, led the orient Morn,  
And nature's face unveil'd.

Then, first the teeming earth appear'd;  
Then, first the heavenly veil was rear'd,  
And fill'd with glory's blaze;  
On high the Ruling Lights were hung,  
While Angel to Archangel sung,  
Th' *Almighty master's* praise.

His *Wisdom* saw that all was good,  
*Beauty* with *Strength* united stood,  
In harmony combin'd.  
The gloomy reign of Night was o'er,  
Hoarse discord's voice was heard no more,  
Disorder stood confin'd.

'Twas thus the Human Race remain'd,  
In hopeless bonds, by Passion chain'd  
To ignorance and guilt,  
'Till after many a rolling age,  
When the *Wise King* and *Tyrian Sage*,  
The *Holy Temple* built.

Then intellectual Darkness ceas'd—  
Majestic in the kindling *East*,  
The Sun of Masons shone,  
Thence to the *West* the *Light* he shed,  
To us the bright effulgence spread,  
To Masons only known.

Thou, who didst into being call,  
Yon rolling orbs, this earthly ball,  
Thou bad'st thy light to shine,  
For this,—for all thy mercies, Lord!  
But chiefly for thy *Holy Word*,  
Eternal praise be thine.



## LADIES' LITERARY MAGAZINE.

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### LETTERS FROM TENNESSEE.

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#### LETTER II.

NASHVILLE, TENN. — 1821.

My Dear Sir,

The state of Tennessee is situated between 35° and 35° 30' north latitude, and enjoys a mild, temperate, and healthy climate. It is watered by many large rivers, the principal of which are the *Tennessee* and the *Cumberland*. The *Tennessee* is one of the largest tributary streams of the *Ohio*, into which it discharges itself about sixty miles above its confluence with the *Mississippi*. It rises in the state of *South Carolina*, and receives in its course, the *Holstein*, *Clinch*, *French Broad*, *Tellico*, *Hiwassee*, and *Duck* rivers, besides many smaller streams. It is navigable for large vessels to the *Muscle Shoals*, and above, for smaller vessels, several hundred miles. The lands bordering on this river, in the states of *Alabama* and *Tennessee*, are admirably calculated for the culture of cotton, and are rapidly settling.

The *Cumberland* river rises in the state of *Kentucky*, and pursuing a very serpentine course, running sometimes in *Kentucky* and sometimes in *Tennessee*, discharges its waters into the *Ohio*, about 1100 miles below *Pittsburgh*, and twelve above the mouth of the *Tennessee*. Nine months in the year it is navigable for keel boats to *Nashville*, and in the winter and spring tides three or four hundred miles above. On the banks of this river, two hundred miles above *Nashville*, are extensive coal banks. Considerable quantities of this valuable mineral have been brought to *Nashville*, and it was used during the last winter in several private families for fuel. The principal tributary streams of the *Cumberland* are the *Cany Fork*, *Harpeth*, *Stone's* river, and *Red River*, neither of which is navigable except in very high freshets.

The soil of this state is much diversified, but in both the eastern and western parts are large tracts of first rate land; that in

mediately around this place is equal in fertility to any in the great valley of the Mississippi, affording to the industrious husbandman, every kind of grain and vegetable in abundance. Notwithstanding the mildness of the climate and the fertility of the soil, on my journey to this place I met several men removing with their *plunder* (which appeared to consist of their wives and half a dozen sturdy, white headed urchins) to the frost-bound regions of the Missouri. No people in the world possess the same active, adventurous, and enterprising spirit as the Americans. A journey of one thousand miles, through trackless forests, is to them as a journey of a day to others. Cutting down trees and opening farms, appear to be a sort of amusement, for no sooner are they settled, than they sigh again for the sylvan shade, and mounting their wives on horseback, or in a one horse cart, off they go in search of new forests. Strange infatuation! What an unaccountable propensity for a wandering life! I shall not be surprised if in a few years I hear of some of them having pitched their tents beyond the rocky mountains.

In this state, as well as in Kentucky, many persons are now living who have seen the great valley of the Ohio and Mississippi nothing but a howling wilderness, where the wild and untutored native wandered free and uncontrolled, seeking a precarious existence from the chase. They have seen the settlements of the whites desolated and laid waste, one after another, by the inroads of the Indians; they have beheld their houses in flames, their wives and children slaughtered by the ruthless hands of those, whose breasts were seldom moved by the emotions of pity. They have lived to see this same wilderness "bud and blossom as the rose," populous towns and cities occupy the places of the Indian wigwam, and the arts and sciences flourish and extend their salutary influence; rivers, on which, within their recollection, was only seen the light bark canoe of the Indian, now bear upon their capacious bosoms large vessels freighted with the productions of every clime. All these things have been witnessed in the short space of half a century. In the language of Domine Sampson, how prodigious!

Those who were, and still are, quietly seated beyond the range of mountains, which separates the eastern from the western

part of this vast empire, (or republic, if the term suits you better) enjoying the comforts of domestic ease, and a cheerful fireside, know little of the hardships endured by those adventurous spirits, who first crossed the mountains, and ventured to oppose hordes of savages, with their tomahawks uplifted to destroy, and whose known mode of warfare spared neither age nor sex. He who freely converses with the first settlers, and hears from their own lips the history of their sufferings, cannot but admire and applaud the courage and resources in those perilous times. He cannot but admire that fortitude and resolution, which enabled them successfully to withstand such "fearful odds" as the number and character of the enemy, and the situation of the country presented. I have heard many interesting anecdotes, and many accounts of personal valour, which would do honour to the most heroic times of Greece and Rome, or the most splendid era of chivalry. These I will reserve for your fireside. Many of the early settlers, after overcoming all the obstacles which stood in their way, have met their reward in the grateful feelings of their countrymen, (not in the gratitude of the government, that is a virtue which enters not into its composition,) and in the wealth they have acquired. Many of them have paid the last debt to nature; but no proud monument marks the spot where their ashes repose; the green leaf alone covers their remains. History will no doubt rescue their names from oblivion, and faithfully transmit to posterity the record of their heroic deeds.

"How sleep the brave who sink to rest,  
By all their country's wishes blest!  
When spring, with dewy fingers cold,  
Returns to deck their hallowed mould,  
She there shall dress a sweeter sod,  
Than Fancy's feet have ever trod."

Farewell.



## THE TYROL WANDERER.

[The following narrative is published by one, who says that it was his practice to note down whatever he saw and heard, that was extraordinary, in his travels—and that being at the City of Washington, he took an account of the singular adventures here related, from the man himself—who then resided in that city, where he supposes him still to reside.]

Gervasio Probasio Santuari was born at a village near Trent in the Tyrol, on the 21st of October, 1772. He was brought up in one of the schools of that country, in which part of the learner's time is devoted to literature, and part to the exercise of the agricultural and mechanic arts. He was then sent to college for the purpose of being educated for the Romish church, but not liking his occupation or prospects he renounced his theological studies, and, young as he was, became a *Benedict* instead of a monk. His first employment, after his marriage, was as a surveyor of land. Shortly afterwards however, when Joseph the Second ordered an expedition against the Turks, he entered the army under Landun, and marched to Belgrade, after which he sustained his share in the siege of Mantua. After the capitulation of that city he deserted from the Austrian army to avoid the consequences of a duel in which he had been involved. The punishment for such a crime, according to the rules of the Austrian military code, is death. He joined the French at Milan, and went by the name of Carlo Hassandra, but growing weary of the suspicion which attached to him as a spy, he poisoned the guards by administering to them opium in their drink, and escaped to a village in the south of Switzerland. Here, to avoid detection, he assumed the name of Joan Eugena Leitendorfer, and having sent word to his family how he was situated, they sent him a remittance, with which he purchased watches and jewelry, and travelled as a pedlar through France and Spain. In this capacity he arrived at Toulon, where his terror and his necessities induced him to embark on board a vessel which was bound for Egypt. After his arrival he wandered on to Cairo, where the French forces were then quartered, under the command of Menou, and to the agricultural and economical projects of the Institute he rendered considerable aid. In the mean time our forces landed, and after

the victory, which the life of Abercrombie dearly purchased he conceived that things were likely to take a change, and deserted without scruple to the British army. The English officers encouraged him to open a coffee house for their entertainment, and he soon collected a sum of money which his enterprising spirit induced him to expend in the erection of a theatre, where the military amateurs used to perform. Here he married a Coptic woman. On the departure of the English, he found it necessary to retire from Alexandria; and abandoning his wife, child, and property, he arrived, after an ordinary voyage, at Messina, in Sicily. At that place, being out of employment, and utterly destitute of resources, he entered as a novice in a monastery of Capuchin friars, and he practised their discipline, and enjoyed their bounty, until an opportunity offered of running away, of which with his usual alacrity, he availed himself, and sailed for Smyrna. He soon reached Constantinople, where he was reduced to the last extremity of want, having wandered about the city for three days and three nights without food or shelter. At length meeting a Capuchin friar, he begged of him a pack of cards and a pistol, and with the aid of these he exhibited tricks, which in some measure retrieved his desperate fortune. About this time Brune, who commanded the French army at Milan, when he made his escape, arrived at Constantinople as the French ambassador; and fearing that he might be recognised by some of the diplomatic suite, he enlisted into the Turkish service. Two expeditions were then on foot; one against Passwan Oglou, in Bulgaria, the other against Elfi Bey, in Egypt. He joined the latter, and on the defeat of the Turkish detachment to which he belonged, saved his head by betaking himself to the desert, and courting protection from the Bedouin Arabs. After this unfortunate expedition, he contrived to make his way back to Constantinople and endeavoured in vain to procure from the Russian minister a passport into Muscovy. His next attempt was to obtain re-admittance into the Turkish service, in which proving unsuccessful, he assumed the habit and character of a dervise. These are the functionaries of religion, who always combine with their sacerdotal duties the office of physician and conjurer. To be initiated into this order he must undergo a formal re-

nunciation of Christianity, denounced its followers for the wrongs and injuries they had done him, professed the Mahometan faith in due form, and to show that he was in earnest, circumcised himself. This being accomplished, he then joined under the new name of Murat Aga, a caravan for Trebisonde, on the southern shore of the Black sea. On the way he practised his profession by giving directions to the sick, and selling, for considerable sums of money, small pieces of paper on which were written sentences from the Koran in Turkish, which he pretended to sanctify by applying to the naked shaven crown of his head. At Trebisonde he was informed that the Bashaw was dangerously ill, and threatened with blindness; and he was called upon instantly to prescribe for this grand patient, which, however he refused to do, unless he was admitted into his presence. To this sovereign presence he was accordingly conducted through files of armed soldiers and ranks of kneeling officers. Having arrived in the sick chamber, the dervise displayed all the pomp and grandeur of his calling, by solemnly invoking God and the Prophet. He next proceeded to inquire under what disease the Bashaw laboured, and found that he was afflicted with a fever, accompanied with a violent inflammation of the eyes. Judging from the symptoms that it was likely he would recover both health and sight, he boldly declared it to be God's will that both these events should happen after the next new moon, provided certain intermediate remedies should be used. Then searching the pouch containing his medicines and apparatus, he produced a white powder, which he ordered to be blown into the Bashaw's eyes, and a wash of milk and water to be frequently applied afterwards. Sweating, by the assistance of warm drinks and blankets, was likewise recommended. He was well rewarded both by money and presents; and the next day departed with the caravan toward Persia, intending to be nine or ten days journey from Trebisonde, before the new moon should appear, that he might be quite out of reach, in case the event should prove unfortunate. The caravan, being numerous and heavily laden, was overtaken by an organized and armed banditti, who pursued them for the purpose of plunder, and finding they must either fight or purchase terms, they preferred the latter. This affair



being thus settled, he heard two of the marauders talking to each other concerning the grand dervise who had cured the Bashaw of Trebisonde. He heard them say, that the recovery was confidently expected, as the more violent symptoms had abated, and the prospect became daily more encouraging. The event justified their observations, and on the return of the caravan the dervise was received with open arms at Trebisonde, pronounced by the lips of the sovereign to be a great and good man, and once more loaded with donations. Here he remained until another caravan set out for Mecca, and he joined the body of pilgrims and traders in his hitherto auspicious character of a dervise. They arrived in due time in the region of Yemen; but the Wechabites had commenced their fanatical encroachments. They had, in part, demolished the old religion of Mahomet, set up their new revelation in its stead, burned the body of the prophet, and sequestered much of the revenues of his shrine. The caravan did not choose to encounter the zeal and determination of these daring innovators, and accordingly it halted at a distance. But Murat, availing himself partly of his sanctity as a priest, and partly of his personal adroitness, went over to their camp, and was well received. Having tarried as long as he pleased in Mecca, he went to a port near Jidda, a city on the Red Sea, and thence crossing to the west side, he coasted along to Suez. In that place he entered as an interpreter into the service of Lord Gordon, a Scottish traveller, and with him he travelled to Cairo, and thence to Nubia and Abyssinia. His last employment, previous to his leaving the service of that gentleman, was to decorate with flowers, fruit, leaves, branches, and chandeliers, the hall in which his employer, on his return, gave a splendid fete to the foreign residents and consuls then at Cairo. Thence, after an absence of six years, he returned to Alexandria, and on inquiring after his Coptic wife, was told that she was in concealment. A separation was readily agreed upon, and by mutual consent, she formed a connexion with a Copt, a man of her own sect. Returning once more to Cairo, he wholly relinquished the occupations of a dervise, and assumed the office and uniform of an *engineer*! Here he was engaged in planning military works,

and in superintending their execution. While thus employed, news was brought him that the American captain, Eaton, had arrived, and was in search of a confidential and intrepid agent, to convey a message to Hamet Caramelli, the ex-bashaw of Tripoli, in Barbary. At an interview which took place between them, the captain first swore Murat to secrecy on the Koran, and then communicated his project. Having agreed upon the conditions, Murat took the earliest opportunity of deserting the Turks, and penetrated through the desert to the Mameluke camp, where Caramelli was, poor and dependant, but respected. It must be recollected that Egypt is divided into English and French parties; the Turks being attached to the French, and the Mamelukes to the English. With a single attendant and two dromedaries, he proceeded with the swiftness of the wind, feeding the animals on small balls composed of meal and eggs, and taking no other sleep than he could catch on the back of the hard-trotting animal, to which he had himself tied. He reached the Mameluke camp in safety. The Sheik, in token of a welcome reception, gave him a few sequins, and refreshed him with coffee. In a short time he so arranged matters with the ex-bashaw, that one night Caramelli went forth, as if on an ordinary expedition, with about one hundred and fifty followers, and instead of returning to his Mameluke encampment, sped his way over the trackless sands, and with that force reached the rendezvous of the enterprising American. With all the forces they could jointly assemble, they traversed, with extreme toil and suffering, the deserts of Barca, for the purpose of making a diversion in favor of the squadron of armed ships which the United States of America had ordered against the city of Tripoli. After surmounting incredible hardships, they arrived at Derne, and gained an advantage over the troops of the reigning Bashaw, in a skirmish. Immediately after this, a peace was concluded with the American consul, Mr. Lear; in consequence of which, orders were sent to the squadron of the United States, then on the coast, and to the co-operating land forces under Eaton, to discontinue hostilities. The Egyptian host were requested to embark in the ships of their allies. Part of them thus stopped in their midcareer, did so; and the rest remained on shore, subject, now they were inferior in martial

strength, to the cruelty and caprice of the baffled exasperated despot. Leitensdorfer was one of the persons who went on board, and witnessed the mortification of the ex-bashaw, and the ravings of his lieutenant-general, at this unexpected order, so subversive of their plans, and so ruinous to their hopes. In this vessel he acted as a colonel, and proceeded with her by way of Malta to Syracuse.

From Syracuse he went to Albania, taking the route of Corfu to Salona, with the design of inquiring by letter what had become of a son by his first marriage, whom he had left behind in the Tyrol. Immediately, however, upon his landing among the Turks, he was seized as an apostate Mahometan, and reduced to slavery. The miseries of his situation were in some degree relieved, from the circumstance of his having recovered several sick sailors during the voyage. In addition to this, he pleaded the necessity which he felt, when in the American army of Africa, of conforming to the dress and manners of that strange and peculiar people of the west, under a belief that necessity justified his deceit, and that to act as an American, was not to feel as a Cristian. By degrees, the rigours of his servitude were alleviated, and he was at length restored to the entire freedom of a faithful Mussulman. He next visited Palermo, and there formed a temporary marriage with a fair Sicilian, who "laughed at all ties but those which love had made."

About this time, the new king of Naples threatened to conquer Sicily, in spite of all the resistance that Ferdinand IV, and the English could make. On this, Leitensdorfer became more alarmed for his personal safety, knowing well that he neither deserved nor could expect mercy from the Frenchmen. He then determined to embark as a passenger for the United States, but no master of a vessel could be found to receive him in that capacity; and being obliged to offer himself as a sailor, he was entered as such on board a ship bound for Salem, in the State of Massachusetts. Here he learned to hand, reef, and steer, and in a short time became an active and perfect seaman. Arriving at Salem, in December, 1809, he soon went on a visit to his old friend and fellow warrior at Brimfield, by whom he was hospitably entertained and sent to Washington, furnished with ample



testimonials of his bravery and services, for the inspection of the President and Secretary of State. By these officers he was referred to the Secretary at War, and enjoyed, for a time, the paradise of suspense into which every state expectant is sure to be initiated. By continued references, however, from one person to another, his skill in surveying, drawing, and engineering, happened to become known to the surveyor of the public buildings, and he thereby acquired some of the patronage of Mr. Latrobe. There he now lives, occupying one of the vacant chambers in the northern pile of the capitol, as a watch or office keeper; providing and cooking for himself, and employing his hands in almost every kind of occupation, from the making of shoes to the ensnaring of birds and the delineation of maps.

This extraordinary man is about five feet ten inches in height, with dark eyes, black hair, and a brown complexion. His looks are lively, his gestures animated, and his limbs remarkably flexible and vigorous. His forehead is ample, his features expressive, and his figure rather lean. With such natural marks and powers, he has been enabled to assume the respective characters of Jew, Christian, and Mahometan; and of soldier, linguist, engineer, farmer, juggler, tradesman, and dervise with apparent facility. In short, he has shown himself to be one of the most versatile of human beings, having acted, during his multifarious life, in about *thirty different characters!* In the course of his adventures he has received several wounds, and his eccentric life has afforded incidents for a theatrical exhibition on the stage of Vienna. He can utter the Hebrew words of worship almost exactly like a Rabbi in the synagogue; he can recite the Christian Catholic ritual, after the manner of the Capuchins; and he pronounces the religious sentences of the Musselmen in Arabic, with the earnestness and emphasis of a Mufti. To complete this "strange eventful history," the Congress of America have, at the instance of Mr. Bradley, who detailed the leading incidents of his life on the floor of the senate, passed a bill bestowing on him a half section of land, (320 acres) and the pay of a captain, from the 15th of December, 1804, to the same period in 1805, being the time that he served as adjutant and inspector of the army of the United States in Egypt, and on the coast of

Africa. Leitensdorfer is at present but forty-eight years of age, strong and healthy, and if his rambling disposition should continue, likely to add many more pages to a biography, which perhaps, has few parallels, except in the adventures and vicissitudes of Trenck.

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*From the London Literary Magazine.*

VALERIUS—A ROMAN STORY.

That a great change has taken place in the system of novel writing may be premised, without any pretensions to superior critical acumen. The long day of long winded romances yielded to the sentimental approximations to real life; and that style in turn gave way to, or at least became largely combined with, stories of roguery and humour. The heroics of folly, and the whinings of maudlin sensibility, had long submitted to a more natural course; and Le Sage and Fielding had reformed the world of fiction, to a great degree, before their splendid competitor of the north arose to bestow the highest elevation upon this species of composition.

The effect which he has produced is amazing: he seems to have almost annihilated the prolific genus of novel trash! We do not mean to affirm that there are no bad novels now: our groaning table bears intolerable testimony to the reverse; but there is, even in the worst, a superior aim; and the lowest circulating bubbles of the present time would stand nearly on a level with the best of twenty years ago. It is to the spirit thus generated that we owe Valerius—a tale evidently written by a hand of the finer order. It is a production of classical intelligence; and though we cannot say *nunquam dormitat Homerus*, we may truly state, that the waking merits of this author very far overbalance his occasional noddings. There is however a strange alloy of baser metal with his gold, and we are often startled at vulgarisms which deform his noblest descriptions.

The scene is laid in Rome, in the reign of Trajan; and the most interesting parts of the story hinge on his persecutions of the Christians. Valerius, a noble Roman, though the son of a British lady, and born in Britain, is invited to the eternal city by

his relation, the forensic orator Licinius, for the purpose of claiming the patrimony of his ancestors. He sets out, accompanied by his slave Boto, a sort of inferior Gurth; and on his voyage forms an intimacy with a centurion named Sabinus. At Rome itself he becomes acquainted not only with Licinius, but with his son Sextus; with Xerophrates, a philosopher, his tutor; with Rubellia, a young patrician widow, whom Sextus is destined to marry; with Sempronia, a beautiful girl beloved by Sextus; and with Athanasia, her cousin, who has been secretly converted to the faith, and with whom Valerius also falls in love. There are besides many other characters; but these, with Dromo, an intriguing slave attached to Sextus, and Pona, a sorceress, are the most prominent. We shall not pursue the intricacies of the plot, which have little of *peculiar* attraction; the main feature being its attempt to familiarize us with Roman manners at the close of the first century. And in this a very considerable extent of information is displayed—information, the more pleasing, because we are not aware of any similar performance worthy of notice in the English language, though some successful efforts at the delineation of the ancients in their daily and common affairs have been made on the continent.

Valerius' separation from his only remaining parent, strikes us in the opening.

His approach to and first morning view of Rome, are also superb descriptions; but the account of an exhibition of combats, and of the execution of Thraso, a Christian, at the amphitheatre, furnish us with the most continuous examples of powerful writing.

“At that instant all were silent, in the contemplation of the breathless strife; insomuch, that a groan, the first that had escaped from either of the combatants, although low and reluctant, and half-suppressed, sounded quite distinctly amid the deep hush of the assembly, and being constrained thereby to turn mine eyes once more downwards, I beheld that, at length, one of the two had received the sword of his adversary quite through his body, and had sunk before him upon the sand. A beautiful young man was he that had received this harm, with fair hair clustered in glossy ringlets upon his neck and brows; but the sick-



ness of his wound was already visible on his drooping eye-lids, and his lips were pale, as if the blood had rushed from them to the untimely outlet. Nevertheless, the Moorish gladiator who had fought with him, had drawn forth again his weapon, and stood there, awaiting in silence the decision of the multitude, whether at once to slay the defenceless youth, or to assist in removing him from the arena, if perchance, the blood might be stopped from flowing, and some hope of recovery even yet extended to him. Hereupon there arose, on the instant, a loud voice of contention; and it seemed to me as if the wounded man regarded the multitude with a proud, and withal a contemptuous glance, being aware, without question, that he had executed all things so as to deserve their compassion, but aware, moreover, that even had that been freely vouchsafed to him, it was too late for any hope of safety. But the cruelty of their faces, it may be, and the loudness of their cries, were a sorrow to him, and filled his dying breast with loathing. Whether or not the haughtiness of his countenance had been observed by them with displeasure, I cannot say; but so it was, that those who had cried out to give him a chance of recovery, were speedily silent, and the Emperor looking round, and seeing all the thumbs turned downwards, (for that is, you know, the signal of death,) was constrained to give the sign, and forthwith the young man, receiving again without a struggle the sword of the Moor into his gashed bosom, breathed forth his life, and lay stretched out in his blood upon the place of guilt. With that a joyous clamor was uplifted by many of those that looked upon it, and the victorious Moor being crowned with an ivy garland, was carried in procession around the arena, by certain young men, who leaped down for that purpose from the midst of the assembly. In the mean time, those that had the care of such things, dragged away, with a filthy hook, the corpse of him that had been slain; and then, raking the sand over the blood that had fallen from him, prepared the place, with indifferent countenances, for some other cruel tragedy of the same kind; while all around me, the spectators were seen rising from their places, and saluting each other, and there was a buzz of talking as universal as the silence had been during the combat; some speaking of it, and pay-

ing and receiving money lost and won upon its issue; some already laughing merrily, and discoursing on certain other matters, even as if nothing uncommon had been witnessed; while others again appeared to be entirely occupied with the martial music which ever struck up majestically at such pauses in the course of the cruel exhibition; some beating time upon the benches before them, others lightly joining their voices in unison with the proud notes of the trumpets and clarions."

To this ensue combats with wild beasts: and lastly there is a most noble, though somewhat theatrical picture, of the death of Thraso.

Various forms are gone through, and this victim, Thraso, the christian, refusing to deny his God, is devoted to Jupiter.

These examples will illustrate the author; and perhaps we can do nothing more effectual towards the recommendation of his work. It is interspersed with poetical effusions, of which we are also bound, by the laws of reviewing, to give specimens. The following is a Delian chaunt sung in the temple of Apollo.

"The moon, the moon is thine; O night,  
Not altogether dark art thou;  
Her trembling crescent sheds its light,  
Trembling and pale, upon thine ancient brow.

The moon is thine, and round her orb  
A thousand sweet stars minister,  
Whose twinkling rays dark wells absorb,  
And all the wide seas drink them far and near.

They kiss the wide sea, and swift smiles  
Of gladness o'er the waters creep;  
Old hoary rocks rejoice, and isles,  
And there is glory on the slumbering deep.

Afar—Along the black hill's side,  
Right blithe of heart the wanderers go,  
While that soft radiance, far and wide,  
Gleams on the winding streams and woods below.

And gaily for the fragile bark,  
Through the green waves its path is shorn,  
When all the murmurs of the dark  
Cold sea lie calm'd beneath that gliding horn.

Yet hail, ye glittering streaks, that lie  
The eastern mountain tops upon!  
Hail, ye deep blushes of the sky,  
That speak the coming of the bridegroom sun!

Hail to the healing balm of day,  
That rouses every living thing!  
The forest gulphs confess thy sway,  
And upon freshening branches glad birds sing.

And loathsome forms, that crept unseen  
Beneath the star-light faint and wan,  
Cower in their brakes the thorns between,  
Dreading that fervid eye, and its sure scan.

Triumphant—Welcome life and light!  
Sing rocks and mountains, plain and sea;  
Fearful, though lovely, was the night,  
Hail to more perfect beauty—hail to *Thee!*"

On looking back to the whole effect, we feel, that in the first and third volumes it is uncommonly powerful; and we are convinced that Valerius will not fail to please general readers, while it presents a picture of great interest and novelty to every person of taste and learning, who must appreciate the skill with which these qualifications are expended by a modern British pen on an ancient Roman story. Human nature is always the same, though varied by times and circumstances; and therefore we may readily grant nearly all that the writer asks us to believe, notwithstanding the domestic habits of a fierce, warlike, and barbarous people, must have been so widely different from those of more civilized ages, and especially in nations operated upon by the mild doctrine of Christianity.

It may strike readers, that the characters are formed a good deal on prototypes, furnished by the author of *Waverley*; and, indeed, there are some strong family lineaments in Pona and Meg Merrilies, Boto and Gurth, Xerophrastes and Dominie Sampson. The amphitheatre scene is of the same kind with the tournament in *Ivanhoe*; and there are many passages in these volumes, which would not disparage the great unknown himself; though, we think, there are other parts which even in his most careless mood, he could not have written. The author preserves his in-



cognito; he is a very able man, and has executed a difficult task with no mean success.

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### ADVICE TO WIVES.

In general, let a woman make a man's home agreeable to him, and he will, in time, prefer it to all other places. There are exceptions to this, as well as to all other rules, but the instances are not numerous. The great error which women fall into is, that they suppose the *lover* and the *husband* to be the same individual; which is a palpable mistake: The husband may love as well as the lover, but his passion will bear a different character. It is the want of this knowledge which makes many married ladies very troublesome to their husbands, from a supposition that they are neglected, if a man is out of their sight for an hour or two, they are astonished how he can be capable of taking any pleasure when absent from them; and attribute the want of that assiduous attention which preceded their marriage, to disgust, or cold indifference; when, in truth, it was nothing more than the natural consequence of possessing what we with ardour aspired to attain. While we are in pursuit of any thing, the mind is in a continual state of agitation, which gives activity to all the senses; but when once we are arrived at the goal, we are not less happy, perhaps, but more calm; and consequently less rapturous in our expressions. It is in this state of tender tranquillity, (if I may be allowed the phrase.) that a man begins to survey the partner of his fortunes through the optics of reason, unobstructed by the vapours of passion; and it is at this period that the woman should endeavour, by the strictest attention to her every word and action, to fix on her husband's mind a thorough confidence in her virtue, an approbation of her conduct, and a reflected esteem for her character in general. These sentiments will naturally produce friendship, which, when built on so noble a basis, can never fail of lasting as long as the merit which gave birth to it.

## POETRY.

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FOR THE LADIES' LITERARY MAGAZINE.

Mr. HUNT—The following lines, which I presume are original, were found, written in pencil, on one of the doors of the comfortable cabins at the Olympian Springs, and as, although addressed to an individual, they were no doubt intended to be public property, I have taken the liberty to copy them for the pages of your Magazine.

### INSENSIBILITY.

Ah! cold is the ice drop that clings to the willow,  
When winter has sprinkled his hoar locks with snow,  
And chill is the roar of the dark ocean's billow,  
That bursts from the wave-beaten cavern below.

But colder the eye, where no kindness sits beaming,  
To him, who unvalued and friendless remains,  
And the heart-frozen sigh, where no warm wish is teaming,  
More chill than the lake tempest, breaks o'er the plains.

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FOR THE LADIES' LITERARY MAGAZINE.

### THE LAWYER.

When wealthy men the poor oppress,  
By force of arms, or by finesse,  
Who can relieve, in such distress?  
The Lawyer.

When nervous men make bare the arm,  
And fain would do their neighbors harm,  
What gives their souls the most alarm?  
The Lawyer.

But should a man devoid of awe,  
Presume the brawny arm to draw,

Who shall he hear make known the law?  
The Lawyer.

When sland'rous man would blast the fame,  
Of those who have a goodly name,  
Who is it, brings the wretch to shame?  
The Lawyer.

When one, accused of crimes, most base  
Is cast in jail, in sad disgrace,  
Who'll be his friend, in such a place?  
The Lawyer.

When questions of momentous weight,  
Are argued in the house of state,  
Who is the ablest in debate?  
The Lawyer.

Who is it, by a noble art,  
Awakes and warms the juror's heart,  
And makes the tear of pity start?  
The Lawyer.

The tree that bears such pleasant fruit  
Is surely good beyond dispute;  
Then why do people persecute  
The Lawyer?

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FOR THE LADIES' LITERARY MAGAZINE.

The following little piece, was written in answer to, and somewhat in imitation of, a few stanzas, which appeared in a paper called the "*National Pulse*," headed "THE MAIDEN'S CHOICE," and was shortly afterwards published in the same paper.

THE YOUTH'S ANTICIPATION.

Should kind heaven bestow  
The best treasure we know,  
In this transient and troublesome life,  
O! aid me ye powers  
To gladden the hours,



Of her I may gain for a wife.  
Ye powers of song  
Help my fancy along,  
While my fair one in prospect I view,  
Whose soul is sincere  
As the fond mother's tear,  
Whose friendship is vivid and true.

Not fond of display,  
Too proud to be gay,  
Whom custom can seldom controul,  
With tears that can flow  
At the tidings of woe,  
A firm, but affectionate soul.

She's not the soft dame,  
That "will weep if I blame,"  
Nor "blush if I praise her;" for she  
Is conscious of worth,  
Yet presumes that on earth,  
Scarce any from faults can be free.

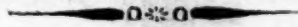
Should poor be her lot,  
(Which, God grant it may not,)  
Yet love can ease poverty's smart;  
And since it's no worse,  
I'll dispense with her purse,  
And rejoice in the wealth of her heart.

When with grief I am press'd  
On her bosom I'll rest,  
Where sweet consolation is found;  
Or if sorrows grow strong,  
She will sing me a song  
And sadness will fly from the sound.

Although this may seem,  
But a silly youths' dream,  
Yet could I obtain such a friend  
My life would be sweet,

Yes, my pleasure complete,  
Could I banish the thought—"it must end."

But this thought must remain  
As a fraction of pain;  
Yet love is a heavenly spark,  
May it glow in my breast  
And its warmth be express'd,  
Till I *must* "take a leap in the dark."



### MASONIC INTELLIGENCE.

AT the annual meeting of LEXINGTON ROYAL ARCH CHAPTER No. 1, held on the 26th of November 1821, the following Companions were duly elected to the offices annexed to their names respectively, viz.

M. E. W. G. Hunt, *High Priest*.  
E. W. H. Richardson, *King*,  
E. Thomas Nelson, *Scribe*.  
Com. B. Metcalfe, *C. H.*  
J. M. Pike, *P. S.*  
Leslie Combs, *R. A. C.*  
R. M'Nitt, *G. M. 3d V.*  
J. F. Jenkins, *G. M. 2d V.*  
R. J. Breckinridge, *G. M. 1st V.*  
Wm. H. Rainey, *Secretary*.  
James Graves, *Treasurer*.  
B. Sanders, *Capt. G.*  
F. Walker, *Tyler*.

Weekly meetings are held, and generally attended by the brethren in Providence, R. I. for mutual improvement in the science of Masonry.